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Saturday, March 15, 1969
Barn
Lunch
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Saturday Lunch

The difficulty always on Saturday and Sunday is, what can one say that is useful for physical work, or to what extent can you be reminded of your own aim. Because by this time it's not the aim of the Barn anymore. It is now an individual aim, and each person comes with his particular attitude—the way he has lived during the last week, what has happened—and with that he comes and says, “Here is an opportunity for me.”

The emphasis should be more and more on selfishness; that is, it should be for your own sake and your own Soul. You should try to see when you have a shovel or whatever it is that you are going to do, and I hope that this afternoon as many people as possible will work outside on the road. It would be good to have a group united in that particular moral aim of trying to make a road out of the mud. When you face it, you face your life for yourself in that activity. Forget about the rest. Forget about even the people you work with. Do not consider them, than only that they are part of an entity of which you are part.

This kind of work you can do without interfering with anyone else. It is quite opposite to what you do in ordinary life; because there you affect people and you become responsible for the influence you have on others, and that's why I say it: Because here you can be, in the true sense of the word, completely selfish. You work for yourself to build something within, to strengthen whatever you can; and to what extent your understanding goes and that what you feel you are and what you now want to use for yourself, to build something a little bit more solid.

Because the difficulty is always, that as soon as we get into ordinary life you lose yourself. Because there are many things that affect you, and your manifestations simply take over completely and there is very little left of that what is you, really. And you have to make contact with that what is more and more substantial in you; that you know it will always be there and that you can rely on that particular part which is your essence, and that whatever it is that then starts to happen outside, that you remember what you are in reality.

Because we make these distinctions. That what one appears to be, even if it is sometimes hypocritical or whatever other people may judge about it because they don't know what goes on inside of one, that what is the more to the outside is the less real for a person. Judgements cannot be based on the outside only. It must be based, if one actually wants to be truthful to each other, on that what each person is inside. And, one does not always find out what happens inside. We close up. We don't want other people to enter into it, and every once in a while when one wants to say certain things it comes out quite hesitatingly because one is, already, afraid that one is judged by that what one is doing to the outside world and the way one behaves.

A person is totally outside and inside, and when it comes to the principle "What is a person" ... and like I said last night about life, "Where is life": Not in your manifestations but that what is the reality of yourself is essentially you, and that is what you bring with you when you work physically; and it comes out in just an ordinary little manifestation of yourself in digging, but constantly you should remain, within yourself I would almost say 'undisturbed.' And this is the greatest difficulty that we live under; because we don't live in that way; we are disturbed by the outside conditions and then we go a little haywire and there is this and that that affects us, and it is not right.

Because there is an aim in one's life. There is an aim in coming to this Barn. There is an aim that you have set for yourself for a possible spiritual development of yourself. And difficult as it may be, that should remain an aim and that what is within should be clear and should not be overshadowed by the way one sometimes is to the outside world. But it is extremely difficult to see through that window. If the window were clear, if actually one could see the inside of the house ... but in the first place the window, when it is made of glass, reflects and then many rays simply don't penetrate at all but they come back immediately, and there is the reaction.

If I would afford the time really to get close to it and to look through the window and to shade my eyes so that I'm not disturbed by the outside light, then I can see a little bit of that what

is inside. But that takes time. And also, the window is colored. And I color it. This is a terrible thing—that I sometimes don't know what color I give it—but the outside people see the color and they judge me by that color. Sometimes it's too warm and there is moisture that settles on the window and I cannot ... when people look from the outside they cannot take it away because it's inside. I have to take it away; because that inside condensation is a result of the state in which I am, and that is my essential behavior which then colors and provides my window with certain qualities so that it becomes extremely difficult for someone else to really know what I am.

This question of becoming transparent, of opening, of really having no more curtains in the window but to be able to show what one is; and at the same time, not only because of judgments of others or the opportunity for others to see what we are but *also* to let light in, that it is not all the time darkness in which I happen to live. There is a darkness for me when I can't see makes me lonesome, and I cannot always stand it as an experience. How can one actually, nearing a house of someone else, know what is inside. What patience is needed, sometimes, to put your ear against the window and to listen if something is going on inside, and to hear what might really sometimes be a cry for a wish to be understood.

All of this is in Work when you work outside for yourself. You have your house with you. It is that house that is looked at. It is that house in which you have a right to be within yourself. It is there where you start. From looking towards the outside world, perhaps at times you see that the windows, your own windows, are colored. You see that there is too much steam condensation. You can see it from inside-out and then maybe you can do something about it.

If you wish to go into the world then you have to consider other people, but when you are working together on the road, all the consideration can be within; in yourself; in really as I say, 'true' selfishness. Because you wish to build and you are then working on the interior decoration, how to make your essential life livable so that you can withdraw, so that you are not hurt too easily and that ultimately that one can feel at home. You build a home for yourself. You build your essence. You build that what is even more pure than your essence. And you do it by Work, and no other way. Nothing is going to penetrate from the outside world. There is no interest. You have to do it yourself, and you have to Wake Up inside yourself first.

Don't lose yourself too much in little discussions of ABC—and when one creates an 'I' 'as-if' and it isn't there and it is there, *then* what. Forget it. You take a breath, take it as deep as

you can; until you reach your essential something inside you, and when it stops you say “That’s ‘I.’” You can do this many times when you are working on the road. This is what I call ‘come to yourself’ *within*. Then you will be able to live in this life, this Earth rotten as it is sometimes. And we know it and it is getting worse, and you have to Work more—much more—to find yourself. Against all odds, Work! Make such attempts and don’t lose your belief in the possibility of finally conquering what you now might call the Devil.

I hope you have a good afternoon. [Pause]

Every once in a while in Brewster when we worked there—and we’ve done it here also—after a meal we would be quiet for fifteen minutes. We haven’t done it for some time. Every once in a while I also thought that perhaps music would take care of that. But of course it is quite different. I would like, again, today after the music please forget that you’re in the Barn. Forget all activities. Do as if they don’t exist. Try to find a quiet place. Try not to be disturbed by anybody. If you can sit and if you want to close your eyes, it is all right. If you want to walk quietly step by step—also that is good, I think it is better. If you can be outside, out of doors and you could let your eyes rest in the distance; and relax all muscles of your eye so that they don’t have to concentrate on anything whatsoever in the neighborhood of the eye, but you look at the distance, you see as far as you can see and you imagine an horizon. It is as if for some time that you can see through a little hill... You know, you can see through a forest. You can imagine even that you are on the ocean and there is no obstruction at all between the water, than only a line where the sky meets it. You look in that direction. You look with yourself as if, in this you lose yourself in the distance—if you want to say it philosophically—the distance of ‘infinity.’ Because that what is that far away—those points where parallel lines will meet. When you try to see that you are part of it and wish ... although you remain where you are wish to go there, then you will understand what it is to have an aim for the afternoon. In that way you will rest. In that way you will find also yourself. There are two ways to find yourself—one: infinity way out, which is a contradiction in terms; and one: infinity way in, again a contradiction in terms. And you, wherever you are in the present and, in the moment, infinity as a realization of your own, whatever you are as life is infinite.

So again a good afternoon, I hope.

So, Bill, will we play a little?

Sunday Lunch

Mr. Nyland: Talking about the hopelessness of the road and so forth, I know now what kind of a sign we should put up at the entrance of that road, Robert. It is an old coat of arms of one of the provinces of Holland and it says *Luctor et emergo* [I struggle and I emerge], and it shows a lion just emerging from the sea. And the indication is that most of the lions of Zeeland—which was the province, was ruined—was taken from the sea, and the lion is coming up. So, here we have a beautiful coat of arms with mud, and all of us just emerging and finally conquering. So that will be...

But you know, this whole question of opposing forces. Each person has in his life a certain quantity of force that will be opposed by another quantity of force. I think it is a wise Man who tries to find out how much opposition there is in his life. I also believe that a Man, when he does find out, will always have a little bit more force than that what opposes him, so that he need not be hopeless.

But it may be that at certain times it looks as if that what opposes him is much more than he can cope with. The point at which there is an equilibrium between those two forces is not on the outside, and it is not on the inside entirely. It is somewhere in between. And if you can imagine yourself during the day of your experiences placing the accent of your life from one place to another—at the surface or towards the essential part of yourself—that it really ... what takes place: And sometimes it vacillates a great deal, and sometimes in a very short time that what you call the ‘center’ of your gravity is placed towards the outside or inside.

At each point of such a line going towards the center of your Being, there is a possibility of forces meeting which, depending on what comes from inside and what comes from outside, are augmented in a certain way. So there is a process that takes place with yourself as you are, producing in you, at the state and the level of your Being where you are, certain forces which you might call ‘positive’ and ‘negative,’ or sometimes drawing towards the outside or drawing towards the inner side—that is, to your outer life and to your inner life. And placing this kind of instrument, which your body is, in the outside world or in certain conditions, such forces are then augmented by the forces existing in the outside world and also the forces which exist in relation to your inner life.

So then you have a ‘combination,’ as it were, of two kinds of forces, two from the outside, two from the inside; one of the two belongs to you, the other does not belong to you but affects

you. It depends on the condition in which you are, what finally is going to be the result of such forces affecting you; and one has to find a place in which enough energy comes in from the outside to maintain yourself, and enough energy comes from inner life to counteract that what is, in general, opposing you.

The total wish of a Man, when he wants to Work, always has to be in the direction of his inner life and, via his inner life, vertically away from Earth. And the picture of a Man being affected by outside forces only, is like a person living on a surface in which the forces affect him one way or another; and many times it can be represented by a simple circle in which he is rotating without being able to get 'off the ground,' as it were. When a Man brings this balance within himself—which I think is dependent on his wish and on his experience and together with his experience a certain amount of cleverness and very definitely a willingness to either be affected or not affected, so it does require a certain form of strength of oneself—such a Man, when he has reached the point of equilibrium in which the four forces—or primarily two forces—are in contact within him and then are in balance. Then what is needed is a little bit of the openness towards wishing to become a Man which will allow such a person to leave the surface of his ordinary life, and he will then describe a spiral gradually lifting himself up away from Earth and from the surface, constantly rotating as if he is still in ordinary life but at each turn, when he again appears above his starting point, he is lifted up a little bit more than before.

This is, for Man, the picture of his own Enneagram. He goes around the circle from '9'... beginning at '1' and returning again to '9', and in the first cycle around he is above '9'—not identified with it—because he has gone through a certain period of experience. The problem for Man is not that he describes this circle always in the same radius, because that would make out of him a cylinder. The spiral has to be described in such a way that out of this configuration finally comes a cone; so that the spiral is reducing its distance from the center constantly, and that therefore this spiral, going now up, gradually gets closer and closer to the center of a Man's existence and finally reaches a point out of which he cannot go any further and he could still return to that what he was before, by reversing the cycle.

But you have to see this as a picture; looking at the cone and then as a circumference of such a cone, when you look at it has become a triangle and that Man then, as a triangle, has reached the apex of his development. This is the case, of course, when there is a little bit of a wish a little more towards his inner life than towards his outer life. And the reverse is true when

there is a little bit towards his outer life and less towards his inner life; the description of the spiral is the same but it is turned down; the description of the triangle is the same, but the apex has become a nadir and points down. And that what is taking place in Man when he sees himself as the projection of a cone against, let's say, a wall or a screen, it is Solomon's Seal. And it is that kind of idea as symbol that a Man should have constantly in his mind; but not related to the triangle which is only what he sees, but what he experiences is the question of this conical dynamic force rotating constantly and pointing towards the circumference which becomes narrower, and for that reason changes into a vertical line pointing towards Above.

Don't be discouraged by the difficulties of life; there is always in Man, because he is Man, the possibility of having more of the desire towards light than he has as desire towards darkness; because darkness is absence of light and light is a substance, so when I say there is a 'negation' of that what I really wish, I simply believe then that that what is dark has an equality of force as that what is light, and it is not true for Man. A Man is born with the possibility of growth. A Man will continue to grow even if physically he stops. He has this particular wish that he has to fill himself when he is empty, and he has only a chance of filling himself when he is empty with the material that will enable him to go up the cone and not go down. I say it is the wish of Man to become 'free'; I would almost say that is 'inherent' in his birth, because at that time the counteracting force wishing to be free is born with him when he is born within the form which contains him as a human being on Earth.

Don't think that this is theoretical. It is such tremendous practicability that when you are faced with an impossible job, against working ... against all odds—slipping in the mud and falling down, and breaking springs on a truck—a Man never should be within himself affected to such an extent that that what is life in him dies. Many times there are tendencies like that—of saying “I wish to give up, what is the use, why should I continue”—and whenever that might happen it is a sad thing, because, temporarily there doesn't seem to be any life at all—not in oneself.

The solution for this is to become completely relaxed; to try to drain out of oneself all kinds of forces, including forces of inner life, and to become a subject of that what is Earth; and then becoming part of Earth, realizing the rotation of the Earth one becomes part of that, loses oneself in that, and in the rotation discovers there is the possibility of light which, for Earth, is at least every twelve hours. One must be relaxed without weight. One must come to oneself leaving

everything to something that is higher in which one, at such a moment, can have a belief. If that belief does not exist, one must wait. One must never oppose at such a time. If you are trying to find the needle in a haystack it can be found, the belief must be there. The belief is based on a small part in your mind which is the center of your consciousness, which is the aliveness from where Karatas is seen and recognized. It is that what takes place in the mind when one has extrasensory perception. It is that what we call sometimes 'Magnetic Center' of the brain. That is where the center of your life is at such a time. That is where ultimately will be the top of the cone when you have reached the apex of the triangle.

When you Work I say again, "Don't be dismayed." Take the time. Wait. Relax. Again begin. What is belief for a Man. It is based on that what he innerly knows to exist even if it has no form. It is that of which he is assured as his life existing, merely by the fact that he happens to think about his belief. It is the one moment in which there is, for one moment, a ray of light but lighting up, like lightening, the totality of his own country. And what one wishes at that time is an 'I' to see it. To know it, to experience it and then never to forget.

I hope you have a good afternoon. Many people should work outside. As many as you can. After a little bit of music, again fifteen minutes quiet to come to yourself to see where you are. Because from there you will start. Whatever the level is of your Being, to whatever level you can perhaps even bring it up, from there you will start digging, you will start your activity, you will start to return to ordinary life. You will start to become affected again and again by outside forces which may at times not be very congenial and sometimes will produce in you states of opposition. Let it be. Rely on that what is the central point of yourself.

A good afternoon. [Toast.]

Okay. There is something more I would like to say. Simply for the reason that we are advancing in this month, next week I will be in Boston. There will not be the regular Tuesday meeting. Friday is a rather limited kind of a Group and I realize that this is also a limited kind of a Group, and before I would have a chance to talk to the so-called 'Group I' on the following Tuesday, I think it's a little too late. It has ... of course it has to do with Work, but it is a little bit of a different side of Work because it still has to do with your attitude towards money. And I have to say at this, time and time again, much to my disagreeable realization of all the time trying to emphasize and explain to you what is money and what is your attitude towards it, and how should it be related towards Work.

A little child can see that we are using money for a definite purpose here and that we try not to waste any, and that we try to maintain a certain level of the ordinary affairs of life in the midst of life as we know it in New York or here. And that each person must try to learn to contribute, or to try to take a responsibility for themselves so that they become part of it. I've said many times, when you belong it is a privilege to help. What is it in you that makes you sometimes so stupid that you don't even want to follow little bits of indications; when certain things go bad with you that you cannot understand and that will affect someone else, and particularly when you then say, "Yes, it is so bad for me this week or this month; I cannot help, I cannot..."

"I cannot," but for God's sake say it! I have now two sheets of people who are delinquent regarding March. It's not only those in a small Group number II. It is ... many times it is people who are already in this kind of Work for several years. I will be the first one to understand your difficulties. I know what it is not to have a dollar. I know what it is to be up against it. I've had my life to live and it has been filled with experiences of that kind, which of course were right and which had to be overcome and against which one has to take a certain attitude. But where is your character when you promise something, when you set out with an idea "Here this Work, it is worthwhile." Even when at times you know yourself that your Soul is involved in it, why don't you remember it when it comes to the point of "What will I do with this dollar or that dollar." To what extent do you still indulge at the expense of all of us.

Because I assure you, all of us suffer because certain things then perhaps cannot be done. I am a good manager and I make a dollar sometimes go like a dollar-and-a-half, and I know also certain times when it can be spent and sometimes what cannot be spent. To some extent you're lucky that I was born in Holland, because there is in the Dutch nation something about money; that they are very, very careful and they are not going to spend any unless they are sure they get twice the amount back. It is that little bit of a background that I have in order to manage so that we can get along and in time can pay bills and in time cannot forget that we have to maintain a credit; and for that I tell you that if you wish to belong to this kind of almost 'manipulation,' then why don't you ... and why do you by not even acknowledging the fact that you owe something and not even saying "I cannot pay," by not even saying in your attitude and in your posture that you wish, by God, you could help. Because you know you feel for it, but just to forget it like an ostrich and burying your talk, talk, talk in the sand.

What is this attitude of a growing-up person, that he doesn't even dare to face such a thing that he must say "I cannot, and now you know it." It's all right that you want to say it. It's also quite all right for me to question it. Because it's so easy to say I made a pledge and now I say "I can't" anymore. And, where is your Conscience at that time. Have you really considered it; and if so, please explain a little bit why this-and-that died, I had a terrible time with my car, I was sick ... I don't give a goddam what it is as long as it comes from your Conscience, and then you can tell me because it is honesty.

I wish people to be honest, simply because I am with you. That's why I put things on the table right now for all of you to eat: To take care of these things, to become a Man like we wish. If you really understand what is involved in your life on Earth, what is the aim for you, the reason you're born, the reason you're here. Why be little children all the time. Why do I even have to remind you. Why do I have to appear as if I'm a schoolmaster chasing after you with a stick. I think it is something that really you must for yourself know. I'm leaving out even the question of fund, because we had a fund and it has dwindled to about twenty percent of what originally was subscribed for. I don't understand it. I will try to bring it up again so that people who do make a little bit extra or can spare it or really honestly feel that Work is Work and there is something that is of value to them ... or not even to them, maybe; to others, or somehow or other that it exists in this world as a different kind of a spiritual development in which you know what to do instead of just giving lip service and go to church and listen to some fellow who talks from a cathedral ... from the cathedra and tells you what not to do and so forth. Here you know what to do and you can find out for yourself and verify it, what is the truth. That, after all, is the only kind of a thing that should count for you.

And so what I say to this Group, I hope it will go further, to those who really know that they are a little bit ... a little bit delinquent—let's say very nicely a 'little bit' only ... a little bit 'stupid' I call it. Because on that kind of a basis... You know, money does have a certain talk. It can say something about you, the way you handle it and the way you don't give it or even don't wish to tell you cannot give it. Every excuse that is honest is accepted. This whole thing can exist, if necessary, on the work of two or three when all the rest is willing to work for themselves and can, unfortunately, not as yet find a place in society so that the economic system pays a little bit for their labor. We carry you. You know that. There is no difference for me for anyone who wishes to continue to Work, that he has money or not money. I don't care about that. I care

about the honesty and the willingness and the seriousness about actually Working on yourself in the best way you can, and if you cannot pay someone else will pay. We'll manipulate.

But that is your Conscience—if you want someone else to pay for you. You think that all these things just happen, given us like manna from Heaven and that the angel Gabriel is sitting there pouring it forth out of a horn of plenty? Come down to Earth. Try to realize what you are and what your responsibility is at the present time. And don't let me say it all the time, and don't let Rhoda make up little lists month after month of delinquents. And the same kind of names appearing, and those people in my opinion are not honest when they don't say why.

You understand now. You understand what I mean. What I mean, what I say, comes from my heart and it comes from my Conscience. It comes from my Conscience because I have responsibility for you. I have taken on a certain amount of Work and I would like it to continue; because I would like to have a feeling that at the end of my life, the last years at least were spent usefully and perhaps could be of some help to some. So, it comes from that place where I honestly wish that if you can and help and do and have the proper attitude, that then also you will help me to pay my debt to Mother Nature so that I can be clean when I appear in the presence of His Endlessness.

Again like yesterday, to Gurdjieff, to his Work, to Objectivity. To your own Soul, may it live for ever and ever.

End of tape